

Khataman Nabiyyeen

INTERPRETATIONS

BY EMINENT LEARNED SCHOLARS OF ISLAM

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Foreword

One of the many allegations that the opponents of Ahmadiyyat falsely charge is that this Community does not believe in the Holy Prophet, peace and blessings be upon him, as the Khataman-Nabiyyeen and has, therefore, departed from the fourteen hundred years old track of the orthodox Islam. This allegation, like all their other allegations, is untrue and is a baseless calumny. The actual fact is that no sect of Islam believes in the Holy Prophet, peace and blessings be upon him, with the same force, the same sincerity, the same insight and certainty as do the Ahmadis believe. The Founder of the Ahmadiyya Movement says:

'The allegation charged against me and my followers that we do not believe in the Messenger of Allah, peace and blessings be upon him as the Khataman Nabiyyeen is a scandalous lie. Those, who blame us, do not positively believe in him with even the millionth part of the zeal, conviction, insight and dead certainty with which we believe him to be the Khatamal Anbiya.' (*Al Hakam*: 17-3-1905)

When the above lines are presented in rebuttal of the calumnious allegations of our opponents, they are apt to say that all this is mere verbal assertion with no sincerity behind it. The truth is that Mirza Sahib has cleared a new diversion for his prophethood under the guise of 'Ummati' or 'Zilli' Nabi. But in reality he has defied and abrogated the Quranic verse concerning 'Khataman Nabiyyeen'. The terms of 'Zilli Prophet' or 'Ummati Prophet' have been coined so that the door of prophethood may remain open. This is done in the face of the fact that all the past divines have closed hermetically the door of prophethood for ever. But a little search for truth shall make it clear to the just and the fair-minded enquirer that this allegation is totally without substance and has not even the remotest relationship to facts.

If you wish to know the truth, it is the Ahmadiyya Community alone which presents the true meanings of the verse 'Khataman Nabiyyeen' in exactly the same way as the learned divines and God-fearing scholars of Islam have been explaining before. The Ahmadiyya Community has not in the least departed from the truth. On the contrary it is the opponents of Ahmadiyyat who have diverted and have adopted innovations but mischievously blame the Ahmadis.

In a number of English speaking countries, religious leaders from abroad give distorted versions of the true meaning of the Arabic words KHATAMAN NABIYYEEN. This booklet should help fill a void in understanding its true interpretation not merely at the hands of Ahmadis but by eminent scholars of the past.

The best course to solve this matter would be to quote the very same passages on which our opponents have based their allegations and have passed their verdict of apostacy against the Founder of the Ahmadiyya Movement. A careful and unbiased study of these quotations will convince the just and fair-minded readers that the Founder of the Ahmadiyya Movement had not in any way departed from the stand of the enlightened divines and venerated Muslim scholars of the past. On the contrary, it shall become evident that he also has taught his followers the same view which was accepted by the earlier scholars and saints of Islam.

A new course, therefore, has been adopted only by those who are the accusers. We have, therefore, no need to dwell upon this point any further. He who loves truth, and has the fear of God in his heart, shall at once realise who is right and who is wrong.

I am grateful to Mr M. Akram Ghauri who undertook this translation of an Urdu booklet published by the Naazim-i-Irshad, Waqfi Jadeed.

SHEIKH MUBARAK AHMAD,
Ameer and Imam of the London Mosque

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Khataman Nabiyyeen

‘The light of the highest lustre that the Lord bestowed upon man—the perfect one—was not to be found in the stars nor in the moon. It could neither be witnessed in the sun, nor did it exist in the oceans or rivers of the earth. It did not shine in the ruby, the emerald or the garnet, diamond nor pearls. In short, it could neither be seen in any earthly nor heavenly body. But it was found in man, the most perfect man, the one who was glorified and became the acme of perfection—our Lord and leader, the chiefest of the prophets, the shining star of the human race, Hazrat Muhammad, the Chosen One, peace and blessings of Allah be upon him.’

Khātam: Pertaining to mean that the law taught by the Holy Prophet, peace and blessings of Allah be upon him, is the last and final law which cannot be abrogated till the end of the world, but that a non-law-bearing prophethood, subservient to the law of Muhammad and the prophethood of one of his followers acquired through the beneficence of Muhammad, peace and blessings be upon him, and which prophethood has been gained by the virtue of his seal of approval, still prevails and has not been banned.

The Founder of the Ahmadiyya Movement says:

‘With my heart and soul I believe in His Prophet, peace and blessings be upon him, and know that all kinds of prophethoods have culminated in him and that his Law is the last Law. Yet there is a type of prophethood which has not been banned, that is to say the prophethood that is acquired through following him implicitly, wherein is reflected his own light. This is because this, in fact, is a part of the prophethood of Muhammad himself and is his own reflection derived through his beneficence only.’ (*Chashma Marifat*, p.324)

The saint among the saints, the Imam and the Reformer of the second millenium, **Hazrat Sheikh Ahmad Farooqi** of Sarhind (d. 1034 AH/1624 AD), has stated:

‘The rising of a prophet after the Khatamar Rusul Hazrat Muhammad, the Chosen One, peace and blessings be upon him, from among his own followers and as a heritage, does not in any way run counter to his status as the Katamar Rusul. Therefore, O ye reader, do not be among those who doubt.’ (*Maktubat Imam Rabbani* Hazrat Mujaddid Alif Thani)

The **Promised Messiah**, the Founder of the Ahmadiyya Movement, says:

‘This eminence has been granted to me because of following the Holy Prophet, peace and blessings be on him. Had I not been one of his followers and had I not been following his teaching faithfully, I could never have achieved this high status of communion with Allah, even though my good deeds had piled up to the height of the mountains. This is because all prophethoods have now come to an end. Now no law-bearing prophet can ever be raised, but a non-law-bearing prophet can still appear. But he must always be a follower of the Holy Prophet, peace and blessings be upon him. I am, therefore, a follower as well as a prophet.’ (*Tajalliyati Ilahiyya*, p.24)

The most renowned and distinguished commentator of the Holy Quran and a leader of the Sufi school of thought, **Hazrat Mohyiud Din Ibni Arabi**, has said:

‘From the study and contemplation of the Darud we have arrived at the definite conclusion that there shall, from among the Muslims, certainly be persons whose status, in the matter of prophethood, shall advance to the level of the prophets, if Allah pleases. But they shall not be given any book of Law.’ (*Fatuhati Makiyya*, Vol. I, p.545)

The **Promised Messiah**, in some of his Persian verses, has said:

‘I have always adhered fast to the Prophet whose name is Muhammad, peace and blessings be upon him.

He is the Chief among the Prophets and the Best of Mankind: All types of prophethoods have culminated in him.

Whatever spiritual water we drink, we obtain it only from his source.

Whoso has quenched his spiritual thirst has done it only from that very source.

Every light and every perfection that we acquire is from his source only.

Certainly it is not possible to reach the True Beloved but through him only.

I have such a strong love for Muhammad the Chosen One entrenched in my heart

That it begins to soar like a bird towards him every moment.

While discussing the subject of prophethood and of Imamat, a sage of very great eminence, the sixth Imam of the Shia sect who lived in the first century of Islam (d.148AH/765AD), **Hazrat Ja'far Sadiq**, peace be on him, said:

Hazrat Abu Ja'far, while discussing the Quranic verse *For verily We granted the Book to the children of Abraham...*, said that God vouchsafed to the children of Abraham Messengers, Prophets and Imams. But what is ironical is that people believe in what God blessed the children of Abraham yet they deny this blessing for the progeny of Muhammad.

A very renowned Sufi and a very famous writer and speaker, Hazrat Imam **Abdul Wahab Sh'erani** (d.976AH/1568AD), says:

'Let it be known that the order of prophethood has not totally ceased: it is the Law-bearing prophethood which has discontinued.'
(*Al Yawaqeat wal Jawahar*, Vol. III, p.35)

A highly distinguished Commentator from Spain and the great Sheikh **Hazrat Mohyiud Din Ibni Arabi** (d.638AH/1240AD), says:

'Prophethood among mankind shall continue till the end of days though Law-bearing prophethood has ceased. Law-bearing prophethood is merely a kind of prophethood.'

The Promised Messiah, **Hazrat Ahmad**, says:

'Only the door of that prophethood has been sealed which carries in its wake new commandments or in which the claimant is completely cut off from the Holy Prophet, peace and blessings be upon him, and considers himself to be completely independent. But if the

revelation of a claimant describes him to be a true follower and is still named a prophet, such a claim does not go contrary to the commands of the Holy Quran. Such a prophethood, because of the claimant being a follower, is, in fact, a reflection of the prophethood of the Holy Prophet himself, peace and blessings be upon him; and he is not an independent prophet.' (Zameema Baraheeni Ahmadiyya, Pt 5, pp.177-178)

Hazrat Shah Waliullah of Delhi (d.1171AH/1702AD), the most renowned Muhaddith (writer of Traditions), universally acknowledged orator and Reformer of the twelfth century of Islam, has, in his famous book *Tafheemati Ilahiyya*, stated under Divine inspiration:

'The meaning of the Holy Prophet being the Khataman Nabiyyeen is that there shall not now appear a person whom God may appoint with a Law for mankind, that is to say, there shall now be no prophet who shall come with a new Law.'

The venerable **Sheikh Abdul Qadir** of Kurdistan says:

'The meanings of the Holy Prophet being the Khataman Nabiyyeen are that no one after him shall be appointed a prophet with a new Law.'

Commenting upon the verse of Khataman Nabiyyeen, the **Promised Messiah** says:

'All prophethoods, with the exception of that of Muhammad, have now come to an end. No prophet with a new Law can ever appear now. But there may come a prophet without the Law who must necessarily be one of his followers.' (*Tajalliyati Ilahiyya*, p.25)

The most distinguished scholar of the Sunni sect, an ocean of rational knowledge and a very eminent scholar, **Hazrat Maulana Abul Hasanat Abdul Hayee** (d.1304AH/1886AD) of Farangi Mahal, Lucknow (on page 16 of his book *Dafe-ul-Waswas*, new edition), gives his personal convictions in connection with the 'Khatami Nubuwaat' and says:

'After the demise of the Holy Prophet, peace and blessings be on him, or even during his own lifetime, it is not an impossibility for someone to be exalted to the position of a simple prophet. But a prophet with a new Law is, indeed, forbidden.'

The **Promised Messiah** of the exalted Ahmadiyya Movement says:

'And our Prophet is the Holy Prophet, peace and blessings be on him, and there can be no prophet after him except the one who has acquired his light through the Holy Prophet's light and is merely his manifestation and his reflection.' (*Al-Isifta*, p.22, 1907)

Hazrat Mirza Mazhar Jan Janan Naqshbandi (d.1195 AH/1781 AD), an acknowledged authority on Mysticism, well known literary person and master of poetry and prose, has said:

'No perfection, except the perfection of prophethood bearing Law, has ended. With respect to the other beneficences of God Almighty, He is neither miserly nor niggardly.' (*Maqamati Mazhari*, p.88)

Hazrat Mohiyud Din Ibn Arabi has said:

'The Law-bearing prophethood and Messengership has now ceased after the Holy Prophet, peace and blessings be on him. Therefore, there shall be no Law-bearing prophet after him.' (*Fususul Hakam*, pp.140-141)

Hazrat Sayyad Abdul Karim Jilani has written:

'The coming of the Law-bearing prophets, after the Holy Prophet, peace and blessings on him, has ceased as he has been exalted to be the "Khataman-Nabiyyeen" because he brought with him such a perfect Law as no prophet had brought before him.' (*Al-Insanul Kamil*, Vol. I, p.68, Egypt edition)

The Chief of the Mystics and the Sheikh of his time, **Hazrat Al-Sheikh Bali Afandi** (d.960 AH), has said:

"'Khatamar Rusul" is he after whom no prophet with a new law shall be born.' (*Sharah Fususul Hakam*)

The **Promised Messiah** wrote:

'All the Prophets who came with their books in the past need not now be followed independently. Because the prophethood of Muhammad circumscribes all their laws. Therefore all the paths except his path have been closed. All the truths which cause one to attain everlasting life are contained in it. No separate law shall now come nor has there been a truth which is not contained in it. All the prophethoods of the past have now culminated in his law. That is why all the previous prophethoods have now ceased and it was bound to be so.' (*Al-Wassiyat*, pp.17-18)

Hazrat Maulana Farangi Mahal, who died in 1304AH, has said:

‘The divines of the Sunni sect also believe in and expound the fact that in the course of the Ministry of the Holy Prophet, peace and blessings be on him, there cannot appear a law-bearing prophet and his prophethood extends to the end of days. A prophet who appears during his ministry shall necessarily be a follower of the Law of Muhammad. (*Majmu’ah Fatawa*, Maulvi Abdul Hayee, Vol. I, p.144)

Hazrat Shah Wali Ullah says:

‘There cannot appear an independent prophet after the Holy Prophet, peace and blessings be on him, who is not his follower and his adherent.’ (*Al-Khairul Katheer*, p.111)

The very eminent saint, the sun of the world of mysticism, **Hazrat Maulana Jalalud Din Rumi**, God’s mercy be on him, born 604AH/1207 AD, d.672AH/1273 AD, says:

‘Strive hard in the path of virtue in a manner so that you may be blessed with prophethood and you still be a follower.’ (*Mathnavi Maulana Rum*, Chapter 1, p.53)

The Holy Founder of the Ahmadiyya Movement says:

‘What God demands from you is the concept that God is One and Muhammad is His prophet who surpasses everyone in rank and who is the “Khatamul Anbiya” and is greater than all and after whom there is no prophet but the one who has been adorned with the cloak of Muhammad as his own reflection.’ (*Kishti Nuh*, p.15, 1902 edition)

The most distinguished Sufi of Spain, the great Sheikh **Hazrat Mohyiud Din Ibn Arabi** (d.638AH), says:

‘The height of Muhammad’s exaltedness is expressed by the fact that through the “Darud” prayer he has raised his own progeny to the level of prophets and he was granted the superiority over Hazrat Abraham through the fact that the Law he brought shall never be abrogated.’ (*Fatuhaati Makkiyya*, Vol. I, p.545)

The Promised Messiah, **Hazrat Mirza Ghulam Ahmad**, peace be on him, says:

‘No grade of perfection and exaltedness and no degree of honour and nearness to Allah can ever be attained without true and perfect obedience to our Holy Prophet, peace and blessings be on him. Whatever we acquire is granted to us only because of him and his reflection only.’ (*Izala Auham*, p.138)

Maulana Muhammad Qasim (d.1297 AH/1880 AD) states:

‘If there may appear to be equality and similarity between the original and its reflection, it does not matter, because superiority even then belongs to him, for he is the original and the Khataman-Nabiyyeen.’ (*Tahzeerun-Nas*, p.30 or 33)

Hazrat Mirza Ghulam Ahmad, peace be on him, says:

1. Our beloved leader—the source of this light; his name is Muhammad and he alone is our beloved.
2. That Hidden Friend, the One Who cannot be circumscribed in space, has made it known to us that he (Muhammad) is the true leader.
3. O our Lord, Thou art witness to the fact that Muhammad is the one who has given us guidance to the right path.
4. I have been charmed by that light and I am attached only to him. This is a true fact.

KHATAM

In the sense that he is the last and final, not in the sense of time but because of glory and exaltedness and also because of his high rank and dignity.

1. No doubt Muhammad is the best of the whole creation, the lord of magnanimity and beneficence. He is the pride of the noble-hearted and the chosen one among the dignitaries.
2. All the highest qualities of greatness are found in him in their perfection. The choicest blessings of all times are found in him in the greatest abundance.
3. Muhammad supercedes all the previous Divine favourites: superiority is appreciated by its degree, not by time.
4. O my God, continue to bestow Thy blessings (Darud) on Thy Prophet (Muhammad) during this earthly existence and also in the hereafter.

Hazrat Abu Saeed Mubarak (d.513AH), the grand preceptor of the Sufis, teacher of the saints, exemplar for those who tread the path of righteousness, a model for the pure souls and the chief of saints, was also the preceptor of Hazrat Sayyad Abdul Qadir Jilani. He said:

‘Man is the most privileged of God’s creatures. When he reaches the zenith of exaltedness he begins to manifest in himself all the above-mentioned qualities and their corollaries. He is then called a perfect man and the acme of all perfections. These attributes are found in the Holy Prophet in the highest abundance, peace and blessings be upon him. That is the reason why he is called “Khataman-Nabiyyeen”.’ (*Tohfa Mursalah Sharif*, p.51, translated)

The very renowned Sufi **Hazrat Abu Abdullah Muhammad bin Ali Hussain Al Hakim** of Tirmidhi (d.308 AH) has stated:

‘How can the glory and superiority of Muhammad, peace and blessings on him, be manifested if we claim that he was the last, in time, to appear in the world? This is, no doubt, an interpretation of the foolish and the ignorant.’ (*Kitab Khatamal Auliya*, p.341)

Maulana Muhammad Qasim of Nanauta (d.1297 AH/1880AD) states:

‘According to the layman the Messenger of Allah, peace and blessings on him, being the KHATAM (seal), is supposed to have appeared after all the previous prophets. But men of understanding and the wise know it very well that being the first or the last, chronologically, does not carry any weight. How could, therefore, the words of the Holy Quran *But he is the Messenger of Allah and the seal of the Prophets* (33:41) mean to glorify him? But I know very well that none from among the Muslims would be prepared to agree with the common men.’ (*Tahzeerun Nas*, p.3)

The words in italics deserve a special attention. What is the difference between the wise and the layman—the man in the street? What is it that the Muslims shall not accept? Does the concept of the Ahmadiyya Community agree with the concept of the wise and the Muslims or with the concept of the man in the street?

Maulana Muhammad Qasim states further:

‘If finality of the prophethood of the Holy Prophet be considered in the light of his excellent attributes and of his having reached the apex of excellence, as I have already stated, but not chronologically, and which height no one can ever aspire to reach, the point of his superiority over all persons becomes established over those who have passed away and also over those who come after him. If we accept this view it shall not at all contravene his finality, even though someone in the future did rise to the high status of prophethood.’ (*Tahzeerun Nas*, p.28)

The above quote makes it quite clear that the Maulana did not believe that a new prophet would appear and he also held the common concept that Prophet Jesus son of Mary shall come back. But this concept of his was not based on the idea that the coming of a new prophet would contravene the finality of the Holy Prophet, peace and blessings on him. On the contrary, he believed that the theme of finality was based on his high status and not for chronological reason. He believed that even if a new prophet did come after him he must necessarily be from among his own followers, who would bow down humbly before his master and that he would not be a law-bearing prophet. He

would, therefore, not contravene the finality or Khatamiyyat of the Holy Prophet, peace and blessings be upon him.

The learned Maulana says again:

‘Prophets, as they are the message-bearers of God, are His vicegerents. It would, therefore, be necessary that they are endowed with Divine authority. From among the subordinate posts, the post of the governor or the minister is the highest and all other posts are subordinate to them and they can over-rule the decisions and rulings of their subordinates; similarly there is no position higher than the Khatam of the prophets. Every other prophet is undoubtedly subordinate to him.’ (Debate (*Mubahitha*) at Shahjahanpur, pp.24–25)

Qari Muhammad Tayyab, Manager, the Darul Uloom of Deoband states:

‘Just as there is from among the angels and satans a person par excellence who excels everyone of its kind in beneficence and cannot be surpassed—Gabriel in the case of the angels and Iblis the accursed in the case of satans apports them evils and wickedness. Similarly there is a Khatam for the prophets and a Khatam for Dajjaals, and they are both supreme in their respective spheres. From among the prophets there is he who is the acme of perfection and at the same time bestower of perfection to others. His name is Muhammad, the Messenger of Allah, peace and blessings be on him.’ (*Talimati Islam aur Masihi Aqawam*, pp.223–224)

The **Promised Messiah** says:

‘O ye ignorant people who are blind in sight, our Holy Prophet, peace and blessings be on him, has surpassed all the previous prophets in spiritual beneficence (we send him a thousand greetings). The beneficence of the other prophets, after a certain limit, had come to a stop. Those nations and those faiths are now practically dead and so are their followers dead spiritually. They have no life in them. But the spiritual beneficence of our Holy Prophet, peace and blessings be on him, shall continue to exist till the end of days. That is why the Muslims do not stand in need of a Messiah to come from outside their own people. Because even an ordinary person, through his beneficence, could rise to the status of the Messiah exactly as he has raised me, his humble servant.’ (*Chashma Masihi*)

KHATAM

In the sense of 'decoration': the Holy Prophet is like the adornment for the whole congregation of the prophets and the life and soul of that body.

The Promised Messiah says:

'When we carefully consider the institution of prophethood with fairness, we have but to arrive at the conclusion that the superlatively best from among the prophets is the one whose prophethood still survives and is still functioning. He is the one most endeared to God Almighty the chief of all the prophets upon whom they all look with the greatest pride and whose name is Muhammad, the chosen one, peace and blessings be on him, following whom even for ten days would crown one with such a success as could not be achieved before him even in thousands of years.' (*Siraji Munir*)

'The Holy Prophet, peace and blessings be upon him, when compared with the rest of the prophets, appears to be the full moon while all the others combined are like the new moon.' (*Al Hakam*, 10th January, 1899)

Qazi Hafiz and Muhaddith Hazrat Muhammad bin Ali Shokani Alyamani-al-Sanani (d.1250AH) has stated:

'The Holy Prophet, peace and blessings on him, perpetuates among the rest of the prophets and serves as their Seal to verify their veracity and claim to prophethood. This is the source of much dignified honour for them all that such a highly placed person, the most endeared to God has been placed in the category of prophets.' (*Fathal Qadeer*, Vol. 4, p.276)

Hazrat Imam Muhammad bin Abdul Baqee (d.1122 AH/1710AD) and **Ibni 'Asakar** both agree:

The meanings of KHATAMAN-NABIYYEEN are that the Holy Prophet, in his physical and his spiritual build, is the most charming and lovable personality, peace and blessings on him. This is because the glory and the spiritual magnitude of all the prophets is manifested through him and he can be likened to the beautiful ring worn for adornment.' (*Zarqani Sharah Mwahabul Luddunia*, Vol. 3, p. 163 and *Sehlul Huda wal-Irshad*, p.55)

KHATAM

Meaning, the guardian protector and touchstone. It is the verifying seal of Muhammad which provides authenticity and the veracity of all the prophets and it is his seal which furnishes the conclusive proof of the truth of their teachings.

The Founder of the Ahmadiyya Movement says:

'... That blessed prophet is Hazrat Khatamal Anbiya, the chief of the pure hearted, the best of the messengers, the pride of all the prophets, Muhammad the Chosen, peace be on him. O God, my Beloved, shower Thy blessings on Thy most beloved, the best and the most Holy Prophet, as Thou has not blessed anyone before from eternity. Had not this most benign Prophet appeared in this world, the truth of so many minor prophets like Jonas, Job, Jesus son of Mary, Malaachi, John and Zaccharyyya would have remained hidden. This is because we did not have a truly convincing argument in their favour although they were all Thy elects and Thy endeared prophets. This is an obligation and favour of the Holy Prophet that all these were accepted as accredited messengers of God.' (*Imamul Hijjat*, p.28, 1894 edition)

Abul Hassan Sharif (d.406AH), God be pleased with him, was a renowned scholar and he has explained in the following words what Khataman-Nabiiyyeen means:

'This has been spoken metaphorically and means that God Almighty has appointed the Holy Prophet, peace be on him, over the books of all the previous prophets and he authenticates their teachings and verifies these in the same way as documents are verified with the affixing of the seal to make these authentic.' (*Talkhisul Bayaan Fi Majazanul Quran*, p.191)

The Promised Messiah has written:

'The perfect moral attributes of the Holy Prophet in both conditions (trials and tribulations as well as at the time of victory and glory) also warrant the high and perfect moral standard of all the previous prophets because he has verified their prophethood and their books and has made manifest that they were all endeared to God.' (*Braheeni Ahmadiyya*, footnote 11)

The **Promised Messiah** states:

'He was created **Khatamul Anbiya**, not in the sense that no spiritual benefit in future could be gained through him, but in the sense that he really and truly served as the Seal for them. This means that no one could attain any spiritual beneficence but through his Seal and that the door of direct communion with God shall never, in the future, be closed for his followers for all times. No prophet except him holds that SEAL and a prophethood of a certain type could be acquired only through him. But for acquiring that status it would be essential that one should necessarily be from among his followers only.' (*Huqeeqatul Wahy*, pp.27-28)

KHATAM

In the sense that he has acquired perfections of all types of prophethood.

‘The substance and essence of our creed is that there is no God but Allah and Muhammad is the Messenger of Allah. Our belief that we hold in our life of this world and with which, by the grace of God, we shall depart from this world, is that our lord and master, Muhammad the Chosen, peace and blessings be on him, is the Khataman-Nabiyyeen and Khatamal-Mursaleen (the best of the prophets and the best of the messengers) through whom religion has reached its perfection and extreme blessings. Through this faith and after treading the path of salvation can man reach his God.’ (*Izala Auhaam*, p.69)

‘Because of the purity of his soul, clear insight, modesty, propriety, truth, integrity, total reliance on God, unwavering faithfulness to Him, in the greatest abundance, and because he was more pure, perfect, immaculate, unblemished and was more accomplished than all the other prophets, God the glorious had blessed him with the perfume of the highest purity. His heart and his soul were far superior in grandeur and purity to those who had passed away before him and also those who shall follow him. That was why he also deserved to be blessed with the revelation more forceful, pure, perfect and crystal-clear like the mirror to reflect Divine attributes.’ (*Surma Chashmi Arya*, p.23)

Sheikh Abu Abdullah Muhammad bin Ali Hussain Al Hakim Al Tirmidhi (d.308 AH) has said:

‘According to our belief Khataman-Nabiyyeen means that prophethood, with all its adjuncts and glory, has culminated in the Holy Prophet, peace and blessings on him, and God Almighty so determined that his heart be used as a vessel to collect all the perfections of prophethood and then put His Seal to it.’ (*Kitab Khatmal Auliya*, p.241)

Again, the **Promised Messiah** said:

‘The Holy Prophet, peace and blessings be on him, had been awarded a very special distinction inasmuch as all the perfections pertaining to prophethood had culminated in him; and, secondly, that there is no law-bearing messenger after him, nor is there a

prophet who would be out of the pale of his own followers. On the other hand, whosoever is blessed with verbal communion with God acquires it through his magnanimity only and he is also one of his followers and is not an independent prophet.' (*Titamma Chashma Ma'arafat*, p.9)

Fakhrud Din Razi (d.544AH), the renowned interpreter and commentator of the Holy Quran, says:

'Wisdom is the Khatam of all and for Khatam it is essential to be supreme. Remember that the Holy Prophet, peace and blessings upon him, when he was raised to the status of Khataman-Nabiyyeen, was confirmed to be supreme among all the prophets.' (*Tafsir Kabeer*: Razi, v.6, p.31)

Allama Abdul Raham bin Khaldun, the very renowned and acknowledged authority in history (d.808AH/1406AD), holds that Khatami Wilayat should also be taken in the same sense as Khatami Nubuwwat and he explains:

'It is admitted that the grades of Wilayat are similar to that of the prophethood. Only a most perfect saint could be called Khatam al Auliya, i.e. a particular saint has reached the highest possible grade that a saint could have attained. This is exactly as the Khatamal Anbiya had attained the grade of perfection that a prophet could possibly reach.' (*Muqaddama Ibn Khaldun*, pp.271-272, Egypt edition)

Qutbul Ahraar, Shah Badee'ud Din Madar (d.851AH), has said:

'From among the saints that appeared after the companions of the Holy Prophet, none except three ever reached the highly aspired spiritual eminence: (1) Khwaja Awais Qarani; (2) Bahlol Rana; and (3) the saint elect Hazrat Mohiyud Din who was supreme and peerless. To him was granted this distinction among the saints as was granted the status of Khatamal Anbiya which is the highest grade among the prophets. Similarly, Khilafat culminated during the time of the Holy Prophet's companions as was sainthood perfected for Ali and martyrdom on Hassan and Hussain, peace of God be with them.' (*Qiratul 'Ain Fi Mahamid Ghaus Saqalain*, p.18)

Maulana Muhammad Qasim, mercy be on him, the successor to Shah Abdul Aziz and the Founder of the Religious Institution of Deoband (d. 1297 AH/1880 AD), had said:

‘The sphere of the Khatam of each zone extends to its own boundaries; though being a king he holds sway over his own zone, yet he is a vassal of the king of the seven zones. Similarly, the Khatam of each area, though being a Khatam in his own sphere, is subservient to our Khataman-Nabiyyeen (peace and blessings on him).’ (*Tahzeerun Nas*, p.35)

The Founder of the Ahmadiyyat Movement says:

‘All messengerships and prophethoods, having reached the apex of spiritual height, culminated in our lord and master, peace and blessings be upon him, in the fullest perfection.’ (*Islami Usool ki Philosophy*)

Sayyad Abdul Karim Jilani, a God’s devotee of the eighth century Hijra (born 767 AH/1365 AD), says:

I Hazrat Muhammad, peace and blessings on him, is the Khataman-Nabiyyeen because he attained the highest perfection which no prophet ever did.’ (*Al-Insanul Kamil*, Ch.36, Vol. 10, p.69)

Maulana Muhammad Qasim of Nanauta says:

‘The bigger the award the higher should be the receptacle to receive it. It was, therefore, necessary that the person to receive all the divine perfections must be appropriate to the award, and we acknowledge him in the person of our lord and master, the Most Perfect of God’s servants and the Chief of both the worlds—Khataman-Nabiyyeen.’ (*Intisarul Islam*, p.45)

The Founder of the Ahmadiyya Movement says:

‘Our Holy Prophet, peace and blessings on him, is the compendium of all the diverse perfections. God Almighty commands him in the Holy Quran: So follow thou their guidance (6:91) that is to say that he should also follow the guidance that had been commanded to all the previous prophets. It is, therefore, apparent that the person who accumulates within himself all the diverse teachings, his person shall be the depository of all the perfections and he must be superior to all the prophets combined together.’ (*Chashma Musihi*)

'Arif Rabbani, **Abdul Karim Jilani** (d.767 AH), says:

'The Holy Prophet, peace and blessings upon him, was the Khataman-Nabiyyeen because he imparted to us the knowledge of wisdom, guidance and all the spiritual secrets and he directed us to all these in a very clear and exhaustive manner.' (*Al-Insanul Kamil*, Vol.1, Ch.36, p.69)

The very renowned **Maulana Rum** (d.672 AH) states in some of his Persian verses:

'He was the Khatam because no one in generosity
Has ever been like him before nor shall ever be:
When an artisan excels to the excellence in his craft,
You never say to him that the craftsmanship has now come to its end.'

(*Mathnavi Maulana Rum*, Ch.6)

The **Promised Messiah**, the Founder of the Ahmadiyya Movement, says:

'The fact is that no prophet in reality surpasses or is even equal to him in the perfection of spiritual attainments. Even the angels, leave alone others, could not dare claim equality with the Holy Prophet, peace and blessings on him, in this field.' (*Braheeni Ahmadiyya*, p.258)

'The insight and wisdom of our Holy Prophet, peace be on him, is far superior to the wisdom of all his followers taken collectively. Nay, if my brethren be not offended, I would claim, for which I shall furnish reasonable grounds, that the insight and the wisdom of all the prophets taken together cannot equal his insight and wisdom.' (*Izala Auham*, p.307)

The Hadith ‘La Nabi B’adi’:

Its explanation

The opponents of Ahmadiyyat, in support of their claim are apt to say that all kinds of prophethoods have now ceased even though the claimant be from among his own followers and wholly subservient to the Holy Prophet. They infer from the words *La Nabi B’adi* that no prophethood of any kind can ever exist after the Holy Prophet, peace be on him.

We would like our readers to ponder whether all these venerable divines and saints, whose statements we have already quoted, were not aware of the Hadith in question. Were they, God forbid, of little account when compared with the present-day divines in the matter of wisdom and understanding or in piety and righteousness? How could they, in the face of the so-called clear and lucid direction, still maintain that the door of prophethood had not been sealed hermetically and that prophets shall continue to come to regenerate Islam to its original purity.

We quote here the views of some prominent Companions of the Holy Prophet, Muslim scholars and saints that will serve to help form a firm and decisive opinion in this connection.

Hazrat ‘Ayesha Ummul Momineen, the Truthful, God be pleased with her and who has been universally accepted to have taught half of the Islamic faith to the Muslims, said:

‘O ye Muslims! do proclaim that the Holy Prophet, peace be on him, was the Khataman-Nabiyyeen but never say that there shall be no prophet after him’ (*Durri Manshoor*, Vol.5, p.204)

Shaikh-ul-Imam, **Ibni Qateebah** (d.267 AH), after quoting what Hazrat ‘Ayesha, the Truthful, had said, comments:

‘This statement (of Hazrat ‘Ayesha) does not go against what the Holy Prophet, peace be on him, had said, i.e. *La Nabi B’adi*. Because what the Holy Prophet actually meant was that no prophet would come after him who would abrogate his Code of Law.’ (*Tawil Mukhtaliful Ahadith*, p.236)

The very renowned Muhaddith and scholar of the Indian sub-continent, **Imam Muhammad Tahir** (d.986AH/1578AD), stated:

'This view of Hazrat 'Ayesha is based on the assumption that Jesus, peace be on him, was expected to come down. This view too does not contradict the saying of the Holy Prophet, peace be on him, "There is no prophet after me." What he meant to say was that there shall be no prophet after him who shall abrogate his Law.'

The renowned commentator of the Mishkat and a very admired Muhaddith of the sub-continent of India, **Mulla Ali Qari** (d.1014AH/ 1606AD), says:

'According to the Ulema (religious scholars) the words "La Nabiyya B'adee" mean that no prophet in the future shall be raised who shall abrogate the Law of the Holy Prophet, peace and blessings on him.' (*Al-Isha'at Fi Ashraqatus Saat*, p.226)

Abdul Wahab She'rani (d.976AH/1568AD), while explaining the Hadith La Nabiyya B'adi and La Rasool B'adi, expounded that there shall be no Law-bearing prophet after him (*Al Yawaqeeet Wal Jawahar*, Vol.2, p.35).

Hazrat **Shah Wali Ullah** of Delhi (d.1176AD) writes:

'From the sayings of the Holy Prophet "La Nabiyya B'adi and La Rasool" we come to understand that prophethood that has ceased is the Law-bearing prophethood.' (*Qiratul 'Ainain Fi Tafadhulul Shaikhain*, p.39)

Hafiz Barkhurdar, the successor to Hazrat Sheikh Nausha Ganj, a renowned saint and religious leader, while explaining the above Hadith, said:

'The meaning of this Hadith is that there is no prophet after me who shall be raised with a new Law, except when God wishes to raise from among the prophets and the saints.' (*Nibras*, 445 footnote)

The famous and well-known religious leader of the Ahli Hadith, **Nawab Siddiq Hassan Khan**, says:

'The Hadees "La Wahi b'ada Mautee" has no foundation, although "La Nabiyya Ba'adee" is quite correct, which, according to the men of letters, means that "There shall be no prophet after me who shall be raised with a new code of Law which shall abrogate my Law".' (*Iqtarabus Sa'at*, p.162)

The Decisive Verdict of the Holy Prophet

(Peace and blessings upon him)

The verse containing the words Khataman-Nabiyyeen was revealed in the fifth year of the Hijra era. Four years later the Holy Prophet's son Hazrat Ibrahim died in childhood. Despite the fact that the Holy Prophet, peace and blessings on him, knew the true meanings of this verse very much better than anyone else, he still said after the child had died:

'Had Ibrahim lived he would have, no doubt, been a true prophet.'

Some of the Maulvis try to explain away this Hadith by saying that God caused the child to die for the very reason that he was not to be a prophet when he grew up. Evidently this explanation does not appeal to sound reasoning and is at the same time contrary to Divine tradition. Evidence is available from the Holy Quran that if the child of a virtuous man was going to grow into a wicked person, such a child, for the sake of the noble and righteous parents, may be caused to die at an early age. This is a manifestation of a very special favour. But no evidence could be found in the Holy Quran where God caused someone to die because he had the making of a prophet inherent in him and that he was to become the recipient of God's special favours when he reached mature years. Such an assumption would be contrary to sound reasoning and to God's attributes of mercy and grace.

In this connection **Hazrat Imam Ali Qari**, God's mercy on him, a well-known authority, who died 1014 AH/1605 AD, has concluded in a way which could serve as a guiding light for the the ulema of the present age. While explaining this very Hadith, he says:

'The Holy Prophet's statement concerning Ibrahim becoming a true prophet does not in any way contradict the verse KHATAMAN NABIYYEEN, because it means that (1) the said prophet should not abrogate his Law and (2) that he may be one of his followers.'
(*Mauzu'ati Kabeer*, pp.58-59)

The very learned **Shahabud Din Ahmad Hajar-al-Hashmi**, a great authority on jurisprudence and a great Muhaddith (d.973AH), has quoted the evidence of Hazrat Ali, God be pleased with him, a successor of the Holy Prophet, peace be on him. He says:

‘When Hazrat Ibrahim (d.9AH), the son of the Holy Prophet, passed away, he called Hazrat Mariya Qibtiyya (deceased child’s mother) who washed and bathed her child and wrapped him in the coffin cloth. The Holy Prophet then held him in his arms and came out of his house. A few more men were also with him. He went and got the child buried and placing his hand in the grave said, “By Allah, he is decidedly a prophet and the son of a prophet.”’
(*Al-Fatawa Al-Hadisiyya*, p.125)

The Verse Khataman-Nabiyyeen and The Coming of Jesus, Prophet of God

From a study of the quotations that we have furnished above from the writings of the most reputed and devoted scholars and great thinkers of Islam from the earliest to the present time, it would have become quite clear to our readers that the above-mentioned scholars had never even imagined that the meanings of Khataman-Nabiyyeen could ever be that the Holy Prophet had hermetically sealed the coming of all types of prophethood. The glorious distinction conferred upon our master and lord conveys very deep and philosophical meanings under which he has been granted the key to every kind of honour, glory and veneration and he also became the recipient of every kind of blessing and beneficence. Therefore, by being the KHATAM he occupies such an exalted and venerable position as no prophet, angel, man or superman had ever reached. It was, therefore, incumbent that his code of Law should remain in force till the end of days and not even an iota from it could ever be abrogated. This high status and supreme exaltation demanded that the door of grace and beneficence from every other source be shut up for ever. Only the door of the Holy Prophet's grace and beneficence must remain open and no blessing would be obtainable from any other source but his. Keeping this point of view in sight and understanding the opinion of the venerated scholars of the past centuries, one has no alternative but to admit that no prophet could be raised in the future who would abrogate the Law of the Holy Prophet, peace be on him, or make any changes therein. But a prophet, who is also one of his followers, wholly subservient to him, can always be raised. There can also be no prophet in the future who is not a Muslim and a true follower of the Holy Prophet, peace be on him.

Keeping in view the above definition and explanation of Khataman-Nabiyyeen, if we consider the concepts of the maulvis of the present time, we find a deplorable contradiction between their views and the views of the sages in the past. The maulvis, on

the one hand, claim that according to the interpretation of Khataman-Nabiyyeen no prophet of any kind can ever appear—neither a law-bearer nor a non-lawbearer; neither a follower nor a disbeliever; neither a free person nor a bondsman. In short, no one can ever appear even though one may truly be a most sincere follower and devotee of the Holy Prophet, peace be on him, and be so engrossed in his love as if one had effaced one's own person and turned every part of one's soul and body totally subservient to the master and thus had become a true reflection of the Holy Prophet, peace be on him. Their concepts are double faced. On the one hand they believe in such a far-fetched conception and on the other side they firmly believe that Jesus, peace be on him, who was a prophet of the Israelite dispensation following the Law of Moses, shall descend from heaven as a prophet and a messenger of Allah.

When this apparent contradiction and grave discrepancy is pointed out to our opponents, some of the maulvis are apt to say that after Jesus has descended, he shall become a Muslim. Therefore, being a follower-prophet is not inconsistent with the verse Khataman-Nabiyyeen. But it certainly contradicts their stand that no prophet of any kind can ever come after the Holy Prophet, peace be on him. On the other hand, it can certainly be advanced from their concept that the coming of a 'follower-prophet' does not, in any way, contravene the verse 'Khataman-Nabiyyeen'. That is why very many of our opponents are often shy of giving the above answer to the Ahmadis and state instead that at the time when Jesus comes down from heaven he shall not be a prophet. But this is a lame excuse and utterly unpardonable because the Muslim divines have emphatically declared that it is a deadly sin to declare a prophet of God to be no prophet. It is an unpardonable blasphemy. That is why the divines who hold the view that Jesus shall descend from heaven also believe that he shall come as a prophet. We quote below the views of some of these divines.

Hazrat Mohiyud Din Ibn Arabi (d.638AH/1240AD) says:

'Jesus, peace be on him, shall descend among us as an arbitrator and shall, no doubt, be a prophet.' (*Fatuhat Makiyya*, Vol.1, p.570)

On the strength of previous scholars, Nawab Siddiq Hassan Khan wrote in his famous book *Hujja'ul Kirama*:

'Whosoever holds the view that Jesus, peace be on him, shall come down shorn of his prophethood, is undoubtedly a manifest disbeliever as Imam Sayuti has also made this point very clear.' (p.431)

A jurist and renowned scholar of Deoband, Maulvi Muhammad Shafi, states, in one of his rulings:

'Whosoever denies the prophethood of Jesus is an infidel and the same verdict shall apply even after Jesus has descended. The concept of his being a messenger shall be binding and because he shall come as the Imam, it shall be binding to obey his commands. In short, Jesus, peace be on him, even after his descent, shall be a prophet and a messenger and faith in his prophethood shall continue to prevail as it was imperative in the past.' (*Register Fatawa*, p.49)

Our Final Request

It must have become very clear to all our fair-minded readers from a perusal of the various excerpts that we have quoted that the definition and explanation of the verse KHATAMAN-NABIYYEEN as presented by the Ahmadiyya Movement is exactly the same as all the authentic Muslim scholars and various venerated saints of deep insight have expressed during their own lifetime in the past. If what the Ahmadis believe is blasphemous and if this concept causes one to be thrown out of the pale of Islam, will not the question arise that if a certain matter be injurious for Tom why is it not injurious for Harry? If a certain concept causes one to be thrown out of the pale of Islam today, why did it not do the same in the past? Is it enforced that the criterion for measuring Islamic ideologies for certain persons is different from others? If this is what our opponents attribute to Islam, then indeed this is most certainly un-Islamic and has not the remotest reflection of the Islam taught by our master the Holy Prophet, peace be on him.

We trust that our fair-minded readers will realise that if a change has occurred in the Islamic concepts, it is certainly not the Ahmadiyya Movement who are guilty of it. It is their opponents who have misconstrued the true faith. The fourteen hundred year old history of Islam bears out what the Ahmadis believe. A long queue of divinely-guided Muslim scholars, right from the earliest period of Islam to the present time, supports and confirms the Ahmadiyya stand in this matter. Why has then the Ahmadiyya Movement been made the target of ridicule, mockery and satire?

Ponder over the matter with the fear of God in your hearts. We are fully confident that anyone who has the fear of God in his heart and is fair-minded is bound to come to the same conclusion to which a God-fearing and an acknowledged religious scholar of the present day, MAULANA ABDUL MAJID DARYABADI had arrived. He says:

‘So far as I have studied the writings of the revered Mirza Sahib, the Founder of the Ahmadiyya Movement, I find that instead of denying, his writings support very strongly the concept, and so far as I remember, there is an important section in the Form of Initiation (Baiat Form) commanding one to have a firm belief in “Khatam-i-Nubuwat” of the Holy Prophet, peace be on him. If, thereafter, the Mirza Sahib calls himself a prophet, then each and every Muslim on the earth is expecting a prophet of that type. It is, therefore, quite clear that such a concept does not deny “Khatam-i-Nubuwat”. If Ahmadiyyat is what is unfolded in the writings of Hazrat Mirza Sahib, then it would be a very great injustice to call it apostacy.’
(*Alfazal*, 21st March, 1925)

**Selective list of scholars whose views
agree with the Ahmadiyya interpretation**

Maulana, Abdul Majid Daryabandi
Allama, Abdul Raham bin Khaldun
Hazrat, Abdul Wahab Sherani
Hazrat, Abu Abdullah Muhammad bin Ali Hussain Al Hakim
Hazrat Maulana, Abul Hasanat Abdul Hayee
Abul Hassan Sharif
Hazrat, Abu Saeed Mubarak
Hazrat Imam, Ali Qari
Hazrat, Al Sheikh Bali Afandi
Hazrat, Ayesha Ummul Momineen
Hafiz, Barkhurdar
Hazrat, Fakhrud Din Razi
Hazrat Maulana, Farangi Mahal
Ibni 'Asakar
Shaikhul Imam, Ibni Qateebah
Hazrat, Ja'far Sadiq
Hazrat Maulana, Jalalud Din Rumi
Hazrat, Mirza Ghulam Ahmad, the Promised Messiah and Mahdi
Hazrat, Mirza Mazhar Jan Janan Naqshbandi
Hazrat, Mohiyud Din Ibn Arabi
Hazrat Imam, Muhammad bin Abdul Baqee
Hazrat, Muhammad bin Ali Shokani Alyamani-al-Sanani
Maulana, Muhammad Qasim
Maulvi, Muhammad Shafi
Imam, Muhammad Tahir
Qari, Muhammad Tayyab
Maulana, Rum
Nawab Siddiq Hassan Khan
Hazrat, Sayyad Abdul Karim Jilani
Shahabud Din Ahmad Hajar-al-Hashmi
Shah Badee-ud Din Madar
Hazrat, Shah Waliullah
Sheikh Abdul Qadir
Hazrat, Sheik Ahmad Farooqi